

THE American Missionary.

"Go ye into all the World and preach the Gospel to every creature."

MISSIONS & SCHOOLS
AMONG THE
FREEDMEN
AND ABROAD.

He hath sent me...to preach deliverance to the captives...to set at liberty them that are bruised.

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AMERICAN MISSIONARY ASSOCIATION.

American Missionary Association.

THE HOME FIELD.

1872-73.

We publish for the information of the workers in our Home Field, and their friends, the list as far as definitely known, of persons who will be connected for the coming year with the Churches, Institutions, and Schools helped by the Association.

It seems desirable that this list should be published at this time—although necessarily incomplete—for its principal purpose is that of information and reference, in doing the work of the year just begun.

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	" Sarah Mahoney,	<i>Providence, R. I.</i>
	" A. A. Rockfellow,	<i>Whitewater, Wis.</i>
	" Ella Glanville,	<i>Polo, Ill.</i>
	" M. S. Hobart,	<i>Port Byron, Ill.</i>
	" Ella E. Smith,	<i>Guilford, Ind.</i>
	" L. F. Perkins,	<i>Polo, Ill.</i>

COLUMBUS, TEXAS.

TEACHERS.

Mrs. Julia B. Nelson,
Miss M. E. Green,*Red Wing Minn.
Ottawa, Ill.*

CORPUS CHRISTI, TEXAS.

PASTOR CONG'L CH. AND TEACHER. Rev. A. Rowe,

Benton Harbor, Mich.

GOLIAD, TEXAS.

PASTOR CONG'L CH. AND TEACHER. Rev. B. C. Church,

Normal, Ill.

HOUSTON, TEXAS.

TEACHER.

Mrs. J. S. Kellogg,

Chicago, Ill.

INDIANOLA, TEXAS.

TEACHER.

Miss E. C. Booth,

Rockport, Texas.

JEFFERSON, TEXAS.

TEACHER.

Mr. James Beavis,

Chicago, Ill.

NAVASOTA, TEXAS.

TEACHER.

Mr. J. H. Washington,

Oberlin, Ohio.

PARIS, TEXAS.

TEACHER.

Mr. W. J. Evans,

Chicago, Ill.

SEGUIN, GAUDALOUPE CO, TEXAS.

TEACHERS.

Mr. C. W. Washburn,
" J. F. Gesner,*Dover, Ill.
Chicago, "*

VICTORIA, TEXAS.

TEACHERS.

Rev. David Peebles,
Mr. B. F. Church,
Miss Carrie Church,
" Jessie Church,*Victoria, Texas.
Normal, Ill.
" "
" "*

LOS ANGELOS, CAL.

TEACHER.

Miss Agnes McCormick,

Winona, Minn.

SACRAMENTO, CAL.

TEACHER.

Miss M. J. Sherman,

Watertown, N. Y.

SAN FRANCISCO, CAL.

SUPERINTENDENT.

Rev. J. Kimball,
Miss Jennie Hopkins,
" L. E. Thayer,*San Francisco, Cal.
" " "
Souih Ltma N. Y.*

STOCKTON, CAL.

TEACHERS.

Miss M. K. Colburn,
" M. A. Burnett,*Sinclairville, N. Y.
" "*

OAKLAND, CAL.

TEACHER.

Mr. G. Gam,

China.

ODANAH, WIS.

TEACHERS.

Mr. Wm. G. Walker.
Mrs. " "

PELICAN LAKE, WIS.

TEACHERS.

Mr. L. D. Williams,
" J. N. Williams,*Bois Forks.
" "*

RED CLIFF, WIS.

TEACHERS.

Mr. Emery D. North.
Mrs. Emery D. North.

CAIRO, ILL.

TEACHER.

Mr. P. C. Tolford,

Hillsdale, Mich.

*For The American Missionary.*HAMPTON NORMAL AND AGRICULTURAL
INSTITUTE.

HAMPTON, VA., Oct. 10, 1872.

The tide never set so strongly as it does now towards education. Within ten days this Institution has nearly doubled its numbers. Many promising students have been turned away for want of room. I was compelled to send word to ten young men and women of a certain town in North Carolina that we had no room for them, and a similar answer was sent to four from another place. These young people had been well prepared for admission, and were bitterly disappointed.

While ignorance stalks up and down the Southern country like an unbound giant, destroying more than Sherman's army ever did, injuring the country more vitally than the rebellion ever did, it will not do to turn away from our doors those who are seeking knowledge.

The South is being dragged down by politicians. It is not true that all the members of one party are angels, and all the other devils, as some seem to believe. There are demagogues on both sides, corrupt, selfish men, caring more for office than for the country, for money than for their own or anybody's souls. Good people have been looking with interest for the results of the political contest, seeming to think that a republican success meant "All's well." No such thing. A Christian society is a growth, from ground carefully and prayerfully worked. It is raised up gradually, with infinite toil and sacrifice, by men and women of pure and consecrated lives, many of whom become martyrs, by the burning fires of their own devotion. Such people this country needs, and our Institute has already more than two hundred of the best colored youth, from many States, engaged in fitting themselves to be teachers of their race. The grandest results may be in time looked for.

I write hastily, to remind those who may read this, that they must do their part in pushing this work. We need two large dormitories, that together will cost a hundred thousand dollars. With plenty of room for drill ground, we can before long send into the field a force able to cope with the gigantic power that is holding the people down. There's no want of volunteers—they overwhelm us. We are putting up tents for our boys who must spend their winters out of doors until their Northern friends shall build for them comfortable places to lay their heads. Good thorough work is not apt to be cheap. Many thousands of dollars must be buried in bricks and timber before such institutions as these shall become equal to the demands upon them.

In the name of humanity, patriotism and common sense, let far-seeing Christian men of wealth look to the Southern defences of their country. The evils which, since the days of Sparta, have destroyed republics, have stronger root in the Southern States than anywhere else in the United States. What reason have we to expect other than their legitimate fruits? The danger is nearer than is commonly believed. Political buying and selling is more wide-spread than ever, the power of the demagogue is greater than a few years ago, and voices of men who stand up for honesty, truth and justice, are too seldom heard in the land.

We are doing what we can here, but are short handed and crippled for want of means.

Yours sincerely,

S. C. ARMSTRONG.

SOUTH CAROLINA.

The following extracts from letters from Mr. Warren, Superintendent of the Avery Institute, Charleston, give some interesting facts in relation to that school.

Our Higher Department numbers seventy-six. Of these, twenty-one are

in the senior class, which has received more or less special normal instruction. Out of this class of twenty-one we graduated seven. Seven of our pupils have been teaching during the past year with good success. Two young men, who have been teaching near the Savannah River, will not return to graduate, because "they want us down there again next winter." The chief difficulty in the way of these young people returning to graduate (and the senior year is far more profitable to them than any other year of the course), lies in the fact, that they are poorly able to support themselves while at school, and yet \$5 a month will carry them through the year.

Great enthusiasm has been developed in the study of botany. No text book has been used; but both teachers and pupils have brought numberless specimens to the classes, and the pupils, many of them, have actually mastered a fair knowledge of the elements of the science, besides gaining what is of infinitely more value, a love of flowers and plants, and a habit of observation. Our studies are as follows: Reading, writing, arithmetic, geography, grammar, spelling, drawing, moral lessons, object lessons, music, etc., in the middle and lower grades; in the higher class, we have in Greek and Latin 25, algebra 75, book-keeping (primary forms to teach them to keep their own accounts) 20, the study of the dictionary (to teach its value and use), 75. Bible lessons have been had weekly in the higher departments.

Several of our pupils have become Christians, and some have united with the different churches in the city. On the whole, I feel that a hearty year's work has been accomplished, notwithstanding the tardiness of its commencement.

GEORGIA.

ATLANTA, Sept. 11, 1872.

Interesting incidents and touching appeals come to us nearly every day from those of our students who are out teaching. One of the Freshman class writes, "The other day some white preacher asked me about the Greek verb love..... an exslaveholder who stood by jumped up, and swore, and came toward me as though he would knock me down, saying, Is it come to this, when a nigger, a *nigger*, A NIGGER, can teach a white man?"

Another writes, "It is a pity for me to break up school at the end of three months, but my desire to get an education is stronger than all others, since I see how much power the little I have gives me. I bless God that He has given us such freedom to use our power. Though we may be small and few, yet if we use a little judgment and forethought, a little precision and philosophy, our lives may be rich in fruit bearing."

A member of the senior preparatory class writes that he was disappointed in the school he expected to teach, so went immediately to the next best place he knew of; but they had no schoolhouse. He stirred them up to buy a lot, and then helped them build, which consumed four of his precious weeks. He writes—"By so doing I helped them; for if I had not waited and worked with them, they would not have this ground and house; but I injured myself a great deal about making money to school me another year. I do not see how I can come back to Atlanta till Nov. Shall I lose my place in my class if I stay out to earn a little more?"

Another, who wished to teach where there had never been a school, struck out from the station thirty miles into the country, walking fifteen of it before

stopping to eat. He writes—"I feel a great responsibility in building up a school here, lest I leave out something, and thus have a flaw in the foundation. But I take Atlanta for my pattern and hope to succeed." He has collected a large Sunday School, formed a temperance society and organized a debating club. How those benighted minds must be stirred up by such a worker. What a privilege to set in motion influences to bless such a people. One of our girls writes—"How strong, how immovable in Christ I feel! I often come home from school, and think how faithful and patient He has helped me to be with my little scholars to-day. I don't think I have been the least cross. As I unite with them every morning in devotions, I think of Atlanta, where I was taught this. Why, in thinking of thousands of others who are just as worthy of the blessings I have been receiving there the past two years, I feel surely the Lord must have heard my prayers!

I want to come back next year; but then I think, *will* the Lord be so kind to me. If ever I get my education, it shall be a truth I shall proclaim wherever I go as long as I live—I got my education by prayer, and by believing in the prayer." Several of our girls come one or two years, paying their expenses from their accumulations since freedom, and then have to stop, as it takes nearly all they can earn in the summer vacation for books, clothing and travelling expenses. Yet they are in classes that would finish, some in one, and others in two years, quite a fair course of study. Our students are very successful in teaching the little ones, during these vacations, and are impatient for the time to come when they can go out and take up their life work as teachers and preachers among their people. But is it not a pity to send mere smatterers, half fitted, incompetent guides, into these counties so eagerly waiting for them, yet where minds are so untutored

they are completely moulded by these pioneers?

The school is usually taught in the colored church, and when the teacher leaves it, to return here, there is seldom a school again until he returns there in July, so several write us of their brightest, most promising boys, whom they wish to bring here with them, but as is often the case in our more favored North, the brightest and the best are such, because of the long lessons in patience, industry and self-denial they were forced to learn in the school of poverty. Our brightest jewels are just such gems taken from their wretched homes and polished here.

A Teacher.

For the American Missionary.

Central North Conference of Churches.

Meeting at Atlanta, Ga. October, 1872.

The Central North Conference closed last night, after a very busy and successful meeting of two days.

There were twenty delegates in attendance, and ten churches represented, and all entered into the spirit of the occasion, the colored brethren, especially, who seemed to have fully apprehended the idea of the meeting and the spirit of our polity.

A very deep spiritual interest pervaded all the meetings, and prayers for the descent of the Holy Spirit were the burden of every heart. Our people opened their houses well, and came out to the meetings, and received great good, I am sure.

The Conference is a success and a power, and it would have done your heart good to have seen the evidence of the fact. We are to meet next year at Talladega, Ala.

A L A B A M A.

BURRELL SCHOOL, SELMA.

The following is from the report of Mr. H. W. Carter, Superintendent of the school.

The pupils of this school have made gratifying progress in their studies dur-

ing the past year. Although the letters of the grades remain the same, we feel that a year's advancement has been made. It has been the aim to impart knowledge which should be practically exact and suggestive. To this end, frequent reviews and examinations have occurred throughout the year. Monthly written examinations have been introduced into the higher department, with gratifying results. The oral examinations during the last week of the term were especially satisfactory. Two leading members of the "City Board of Education," who attended a part of these, expressed themselves as very much pleased with the proficiency exhibited.

A Literary Society, organized last January, has been of advantage and interest to the members of the advanced grade of the school.

In the government of the school, it has been the aim to appeal more and more to the pupil's sense of honor and responsibility. Although this "sense" has not been developed to its utmost capacity, still we feel that advancement has been made in this direction.

Among the most important and valuable results accomplished at this station, have been the conversion of several members of the school, and the formation of the First Congregational Church of Selma. We feel that we have good working material in the church, and we hope that, by faithful Christian labor, this little church will grow to be a great power in cultivating the broad field open to our work here. There are few places at the South, where there is better feeling towards the A. M. A. work than at Selma. As a member of the Y. M. C. A. I have been treated with very great cordiality. My business relations could not have been more agreeable. The teachers have all been treated with the utmost respect. I am frequently assured by leading Southerners, of their hearty sympathy and good

wishes for our work. We feel that prejudices are fast breaking down, and that a liberal spirit is rapidly extending.

The Sabbath-school work has been pushed here, and at other points, more than ever during the past year. The entire work has been prospered and blessed, and we feel that there is great cause for gratitude to Him who directs all things.

Building Churches and School Houses.

The American Missionary Association has just completed the erection of a beautiful house of worship for the Congregational church, near the Swayne school house. Mr. T. C. Steward, agent of the association purchased $3\frac{1}{2}$ acres of land near the place indicated, some time ago, and under the auspices of the association, Mr. Steward has succeeded in having this beautiful church built, at a cost of only \$3200, all told. The church is built entirely of Alabama pine, has a seating capacity of about 350, is well ventilated, and presents a very commanding appearance. The pulpit of the church is a beautiful piece of work, the pine is beautifully self-grained, equal to curled maple. Beneath the building will be placed the heating apparatus.

Mr. Steward has already sold to industrious families several lots from the body of the tract purchased by him, and a little town is being built up around the church, of steady, sober, industrious people. One of the conditions exacted of every person who makes application to purchase a lot from the Association, is that he be an industrious and sober citizen. The locality has been settled so rapidly since the commencement of the church, that it is now known as "New Montgomery." We understand that the Association has built quite a large number of churches and school houses throughout the South, and that great success has been met with in every locality. Mr. Steward will go to Nashville, in

a few days, and superintend the erection of the buildings there, of the Fisk University. The new church here has, at present, but few members, having had no place of worship before. But the prospects are flattering for a large congregation, and in a few weeks a minister will arrive and take charge of the church.

The carpenter who contracted for, and superintended, the construction of this church, is Samuel Phillips, a colored man, well known in this community as an industrious and successful mechanic. We are glad at all times to note every evidence of the steady growth of our city, and those of our citizens who have not visited that portion of the city, where the Congregational church is built, for some time, will be surprised to see the many evidences of prosperity exhibited in the new buildings already completed, and others in process of construction.—*State Journal Montgomery Ala. Aug. 18, 1872.*

LOUISIANA.

Straight University, New Orleans.

We have received a circular from Rev. S. S. Ashley, Acting President of this University, from which we extract the following, as showing what they are striving to do there.

The term has opened with about a hundred students.

This institution was incorporated June 25th, 1869, and is open to all without regard to race or sex. It embraces the following departments:

1. Academic, in which students are prepared for College, or secure a good English education.
2. Collegiate, having a regular College course.
3. Normal, arranged with special reference to the education of Teachers.
4. Agricultural.
5. Medical, for the practical study of diseases and their scientific treatment. The "Charity Hospital" is open to this department.
6. Law, under the charge of a faculty of Professors.
7. Theological, which is open to members of all denominations.

The University is pleasantly situated, and has well-arranged apartments. There

are day and evening sessions.

Young men and women are educated for business, teaching, and professional life.

DIRECTIONS.

For information concerning the Theological Department, address Rev. C. H. Thompson, D. D.

All other Departments, apply to Rev. S. S. Ashley, Acting President.

Mr. Ashley writes from Straight University, New Orleans:

We need a set of the American Encyclopedia for our Institution. Is there not some good friend who will give us one? Our pupils are asking for books to read; there are no libraries to which we can send them, and they are too poor to buy. I have secured some fifty valuable theological works—Edwards, Dwight, Emmons, and Woods—but we need history, biography, poetry, and science. Who will help us?

SABBATH SCHOOL WORK IN NEW ORLEANS.

We are gratified to know that the Association is doing a good work in this city, through the agency of the Sabbath-school. The principal school is organized in connection with the Central Congregational Church, and holds its sessions in the basement rooms, which are large and commodious as well as central.

Prof. Ashley, of Straight University, acts as superintendent, and Prof. Fuller directs the singing. The branch or missions schools are established in different localities, as opportunities offer, and competent and devoted teachers are furnished.

We learn incidentally, that there is a lack of proper song books, and Prof. Fuller suggests, that for uniformity, it is better to send many of *one* kind. The *Prize* is now used, and those churches, that have laid it aside for some other new book, can not do better than to send their old books to the Chicago office, or directly by express to Straight University, New Orleans.

American Missionary.

NEW YORK, NOVEMBER, 1872.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

ANNUAL MEETING.

The Annual Meeting of the AMERICAN MISSIONARY ASSOCIATION will be held in RACINE, WIS., commencing on Wednesday Oct. 30th, at 3 o'clock P. M. The sermon will be preached by Rev. EDWARD P. GOODWIN, D. D., of Chicago, Ill.

Gen. O. O. Howard, Rev. E. P. Smith, Rev. Wm. Alvin Bartlett, of Chicago, Rev. C. M. Terry, of St. Paul, Minn., and Hon. J. V. Farwell, of Chicago, who are all familiar, by recent examination, with the work among the FREEDMEN, INDIANS, or CHINESE, have been invited, and are expected, to address the meeting.

Churches contributing to the funds of the Association are specially invited to be present by pastor and delegate. Hospitalities will be extended on application by letter to REV. T. P. SAWIN, JR., Racine, Wis.

An amendment is proposed to the Vth Article of the Constitution, by which the Corresponding Secretaries shall be made *advisory* members of the Executive Committee.

WANTED.—A teacher of vocal and instrumental music, for one of our most important institutions in the South. We require for this position, a lady who has an earnest Christian missionary spirit, as well as excellent qualifications as teacher of music.

For such a person, this is an unusual opportunity for doing good.

Address the Field Secretary.

THE INDIAN POLICY OF THE GOVERNMENT.

We have not hesitated to speak from time to time with warm commendation of the present policy of our Government towards the Indians. Its leading feature, namely, to take the care of them out of the hands of mere politicians, whose only qualification for the trust often was service rendered to office holders, and put it in the hands of Christian men, selected by the various religious bodies of the country for their Christian integrity and business ability, is of itself sufficient to demand the approval of every benevolent man in the country.

Already have its actual workings shown that every consideration of economy, justice, and humanity favor it.

Official statements, recently made public, show that the great mass of the Indians are now placed on reservations under the care and supervision of Indian Agents recommended by Christian bodies. Not more than fifty thousand of them are left roaming beyond such supervision.

The actual expense of the Indian service the past year is said to be less than four and a half millions of dollars.

Wars with individual tribes have at various times cost the U. S. Treasury from ten millions to forty millions of dollars. A report of the Indian Commissioner for 1868 estimates that every Indian warrior killed in the Florida and the Sioux wars of 1852 and 1854 cost the United States nearly a million of dollars, and the lives of not less than twenty whites. There can be no reasonable doubt that more than one Indian war has already been saved by this new policy; and the humane and Christian treatment of the Indians, in such striking contrast to the injustice and cruelty shown to them in some past periods, is winning the confidence of the Indian, and proving that kindness and fair treatment is the most *efficient*, not

to say the most *Christian*, policy for turning them from their wild and savage habits.

GIFTS FOR EDUCATION.

A remark is attributed to President McCosh, that the time is coming when no man will be found willing to be worth \$100,000 without making his gift to the cause of education. Evidences of the probable correctness of the prediction are constantly occurring.

Here, \$100,000 is reported as being given to Dartmouth College; again, \$50,000 to establish a professorship in the California State University; \$150,000 to another University; and, in like manner, in all parts of the land. In these indications of an increasing estimate of the value of education we rejoice, and hope the time may soon come when benevolent men of wealth will see the importance of giving permanence and enlargement to some of our institutions in the South, providing for the most needy class, in the most needy portion of our land.

We are confident that the time is not far distant when the tide will flow in that direction. The noble gift of \$20,000 by Dr. LeMoyné, to an institution at Memphis has started it; others have given from \$5,000 to \$10,000 to swell it, who will quicken and strengthen it!

BEREA COLLEGE.

Most of our readers are aware that this Institution is an outgrowth of the Christian anti-slavery labors of Rev. John G. Fee and others, in Kentucky. Since their return, in 1865, to the work from which they were driven before the war, the Institution has enjoyed continued prosperity, and now appears to have pretty thoroughly overcome both the hostility and the indifference of the people of the neighborhood and the State.

Its last commencement seems to have

been a gala day for the whole surrounding country, judging from the throngs that attended it. Several of the leading papers of Kentucky and Cincinnati speak in the highest terms, as well of the Institution, as of the exercises of the commencement. We quote a few lines from the Louisville *Commercial*, showing the general spirit of the whole, and the growing interest with which the college is regarded. It says:—

"It is a wonder where all the people came from, and why they came; but there they are from year to year as though it were an established holiday—blue-grass men and mountain men, meeting as of old, fathers and mothers, swains and sweethearts, black and white, and all the assorted shades, * * * as orderly as any audience, attentive and interested in the exercises. The truth is, the school itself is answering a want felt in the hearts of these people, is awakening their warm interest, and will soon have their general hearty support."

The peculiar character of the Institution appears to be thoroughly understood, and becoming more and more favorably appreciated. The paper above quoted regards it as in some sense an experiment, but says:—"It commands the greatest interest in the minds of all who are studying the development of new relations between the recently enfranchised citizens of our State and those free born." Speaking of what is to the Kentuckians the *remarkable* fact, that both white and colored young persons "come together of their own choice, study together, associate together within proper limits, sit at table together if they choose to board at the college hall;" "to pursue study under such advantages of good instruction and small expense as are afforded nowhere else in the State," it says:—

"They are contented, eager, and successful in study, friendly to each other, with a manifest gain during their stay in gentlemanly and ladylike demeanor. No

degrading tendency is apparent to drag down one class, but there is gain in Christian manliness and gentleness on one side, of self-respect and aspiration on the other."

The *Commercial* concludes its notice of the Institution, by suggesting that Kentucky ought to be ready to care for the classes for whom the Institution is established, rather than leave them dependent upon the charities of the North.

BARRIERS.

We have often alluded to the barriers to our work at the South, erected not by the white but the colored people themselves. We do not love to parade these difficulties. The negroes have suffered so much wrong, which they have requited so magnanimously—they labor still under so many grievous difficulties, which they are struggling against so manfully, that a just estimate commends more than it condemns.

But there are drawbacks, and the true friends of the colored race, to be able to work and pray intelligently, must understand them. Hence we give such facts as that below—an instance of sectarianism, whose intensity is usually in the direct ratio of ignorance. The reason is not far to seek. The old colored preachers are naturally unwilling to be superseded by intelligent ministers, and the people so delight in the religious excitement, as to be unmoved by quiet intelligent worship.

A missionary in the South, who has organized a church, thus describes the opposition encountered from the sources to which we have alluded. For obvious reasons we omit names.

We cannot give you an idea of all we have to encounter. I suppose there was a plan to prevent our organization, but the work was the Lord's and he enabled us to go on with it. I give one fact to show the spirit of the opposition. At the communion, after organizing, most of the members of the — Church refused to partake, and turned away their heads with sneers. Bro. C. afterwards took one of the women to task for such a course, and this was her reply.—"We had agreed together to do so, but Mrs. H. did partake, but Parson H. stood outside by the window and saw her do it, and he gave her fits afterwards." Parson H. is the — Minister and had preached that day on "*Brotherly Love*."

I went to church early that evening so as to sing awhile before service, and found the dancing, shouting women "had the floor" and heard a signal given to "commence &c. as loud as you can bawl" as I entered. I determined to quiet the tumult, but had to wait some time before I could start "Must Jesus bear the cross alone," but when I did, so many voices joined me earnestly, but quietly, that I saw I had the reins and felt relieved.

But I was tired when, half an hour later, Bro. C. and R. came, for I had filled every moment with songs and prayer.

I wonder what Paul meant by "*wild beasts at Ephesus*?" I mean to ask him bye and bye, and "compare notes."

HELP FOR STRUGGLING YOUNG MEN.

We publish the following letters, omitting names, as showing the struggles through which some of the colored young men are obtaining an education.

With slight variation, this may be regarded as a sample of many cases.

A kind friend has sent us fifty dollars for the young man here referred to, but we take this occasion to say that similar gifts, which we could use in like cases, would help some deserving young men either into the ministry, or into the position of teachers of their needy race.

The letter was addressed to his teacher, and forwarded to us.

Sept. 21st, 1872.

DEAR TEACHER: Your very kind letter came to hand in due course of mail. We were all well at the time I received your letter, but since that time I have lost my brother-in-law. He died last Saturday night, of typhoid pneumonia.

He was to the family (since father has been afflicted) a husband, father and brother. It may be possible that I can not enter school next year. I can't say for certain whether I can or not. Father does not get any better, and mother is growing

feeble with age, and of course it is my duty to assist them.

If I attend school, I will have to give them part of the money that I have earned by teaching this summer, and hence it will not leave me enough to get through with. I can tell after this week whether I can attend or not. I trust there may be some way provided for me to attend school. I have just enough education to see what a benefit it is to a person. I shall close school the 30th of this month.

Hoping this will find you well, and family,

I remain,

Yours truly,

SEC. CRAVATH; I send you this letter, hoping that something may be done for ———, who is a member of our junior preparatory class—an *excellent scholar*, and an earnest Christian young man.

His father is a paralytic, unable to get out, and his mother is quite aged. His willingness to use his earnings for their support is creditable to him, and just what I should expect from him.

We can ill afford to lose him from the class, and I know *he* will feel the loss keenly. I had hoped he might be a member of our first graduating class. Can anything be done for him? Will any one aid him in this his time of need?

Yours, &c.,

INDIANS.

From the Report of Rev. W. T. Richardson

Three tribes belong to this Agency, viz: Menomonees, Stockbridge Munsees, and Oneidas. The aggregate population of these three tribes is about 2,800.

After nearly two years' acquaintance with Indian character and life, not merely in my official capacity, or in public councils, but at their homes, in many personal interviews and business transactions, I am happy to say my estimate of the Indian is steadily increasing, notwithstanding his many imperfections. I fully believe that kind and honest treatment, combined with the

usual influences which serve to educate and elevate other races, will secure similar results with the Indians.

ONEIDAS.

This tribe, formerly from New York, is now located in Brown County, Wis., and owns some sixty-five thousand acres of land, much of which is good for farming purposes. Most of these Indians have good farms, houses, barns, fences, stock, etc., and are able to provide a good living for their families. They have raised the past season very fair crops. More than three-fourths of this tribe are in favor of a division of their lands, so that each family can hold and occupy its rightful share of the tribal property. As I was making a per capita payment to the tribe, last March, I improved the opportunity to inquire of each head of a family his wish in reference to a division of their lands. To my surprise, more than three-fourths of the tribe were found to be in favor of the proposed allotment. This expression was embodied in the form of a petition, and forwarded to the Indian Department, and will, I trust, secure, at the next session of Congress, whatever legislation may be necessary for accomplishing the object.

The school and religious work among this tribe is carried on as usual, by the Episcopal and Methodist ministers in charge of these stations. A more vigorous and extended educational work is much needed for this tribe. Not much more than half the children of school age attend school.

STOCKBRIDGE AND MUNSEES.

This tribe numbers 240 members, more than half of whom have declared their intention to become citizens. In my opinion, it would be for the best good of all of them to become citizens, and stand up as full grown men and women. Were the whole tribe to choose the boon of citizenship, and allow their entire reserve to be sold and the pro-

ceeds divided equally, as they may be under Act of Congress, I estimate each person would receive about \$800. I believe this entire tribe are better qualified to be citizens and care for themselves, than an average class of laboring whites in this county.

The school and mission work is still conducted by Rev. Jeremiah Slingerland, one of its members, but he intends soon to enter some other field of labor.

MENOMONEES.

This tribe numbers some 1370, and they have for generations lived in this region of the country, and seem much attached to it, as the home of their fathers and the land of their birth.

When the last treaty of 1856 was concluded, and their broad lands, formerly embracing millions of acres, were narrowed down to their present limits of 230,000 acres, the warriors required of their head chief, a solemn pledge, that he would never part with more of their land. Most of the tribe have recently changed their homes to the heavily timbered lands for the sake of better soil, and have been working with commendable zeal the past year, in building log houses, chopping down timber, and clearing a few acres for cultivation. Nearly a hundred log houses have been built during that time. Most of them are good comfortable homes, well lighted, some having three or four good rooms. The Agent has furnished them with lumber from the mill for roofing and inside finish, and bought nails and sash and glass for them as needed. The aggregate products of their little farms are, of corn, 2,100 bushels; oats, 565; rye, 419; wheat, 300; potatoes, 4,000; turnips, 900; beans, 450. They have cut 510 tons of hay. They own of cattle, 120 head; horses, 115; swine, 275. They have made forty tons of maple sugar, worth 10 cents per lb., and have gathered of wild rice 10,000 lbs., worth 10 cents per lb., have gathered 300

bushels of cranberries, worth \$2 per bus., caught and sold furs worth \$6,000. They have received for work done at the government farm, saw and grist mill on the reservation, \$3,500; for labor at lumbering for Agent, \$3,100; for labor performed in grading railroad and for outside lumbermen, in cutting and driving logs, about \$12,000; making an aggregate of \$18,600 of cash labor performed, beside their building, clearing land, raising crops, making sugar, gathering rice and cranberries, and hunting for furs. Is there nothing in these figures to show the Indian will *work*?

The school work for this tribe is still very incomplete. Last spring, the Indian Department furnished me with \$800 for building purposes, and I now have a school house and teacher's home nearly completed, each 32x22 feet in size. I am now anxiously looking to the A. M. A. for an earnest Christian man and wife to take charge of the school and mission work at this station. These Indians are a very docile and peaceable people, easily managed, and really the most interesting tribe I have in charge. If the Indian is noted for remembering ill treatment, he is also good for recollecting better things, as I can bear testimony from the regard they have shown to requests I made to them nearly two years since. Very seldom have I seen one of them light his pipe in council, since the first time I met them in the capacity of Agent, and requested them to refrain. But recently I overtook one of these Indians upon the road, and invited him to ride with me. His pipe was in full blast as he took his seat, but he at once extinguished it and returned it to his pocket. Not a word was said by either of us in reference thereto. He evidently refrained from smoking while in that position, remembering what I said on a former occasion. Where is the civilized man at the pres-

ent day who will show this kind of politeness?

Trading upon the Sabbath has been customary with many of this tribe. I talked to them about this, stating to them that it was not right, and requested them to do their trading on other days, and that I did not wish the store opened upon the Sabbath except in case of sickness or death. This they have remembered well, and the trader has had little trouble with Sabbath calls since.

I am, on the whole, much encouraged in this work, for I can see plainly the hand of God leading this people onward to better things.

WORKING OF THE INDIAN POLICY.

We extract from the *Friend's Review*, the following notice of a visit to the Indians of White Earth, Minn., in the Agency under care of Rev. E. P. Smith.

The extract is taken from a letter to Sec. Delano, by Judge T. C. Jones, who visited White Earth in company with Bishop Haven, of the Methodist Church, Pres. Fairchild, of Oberlin, and two other clergymen. We believe it justly characterizes the present Indian policy.

After recounting the exercises of a Sunday service in Chippewa, conducted by Rev. Mr. Johnson, a full-blooded Indian, in orders in the Episcopal Church, Judge Jones says:—

We were called upon to say a few words to these wards of the nation. I never was more interested—was, in fact, so overwhelmed with gratitude to God for the great work He was doing through the President, and your Department, for these poor children of the wilderness, that I could scarcely speak. To see their respectful attention, to hear them repeating the prayers, they had memorized, to our common Father, was enough to soften the heart and convince the judgment of the most hardened opponent of your policy. Bishop Haven, before we got to White Earth, although a supporter of this policy, had great doubts of its success, but he

came away, as we all did, full of hope, and, I may add, gratitude to God, and to the President, and those whom he has selected to aid him in this work, for the great things that are being done.

Besides the most satisfactory evidence of moral improvement, we saw on every hand, evidence of progress in their physical condition. Many were living in comfortable, hewed log houses with pine shingle roofs; others were aiding in the construction of houses; and nearly all had vegetables under cultivation, which seemed to be fairly tended. * * *

We were at the Government steam saw mill, where we were pleased to see full-blooded Indians working as diligently and skilfully as white men.

* * * * * The judgment of the whole party was, that President Grant and those in authority with him, were entitled to more credit for the glorious work they are doing for the Indians, than it was possible for any one to conceive who had not witnessed its practical operation.

* * * * *

Your sincere friend,

T. C. JONES.

Hon Columbus Delano.

TEXAS.

FROM A. ROWE.

We have a Mexican family, consisting of a man, his wife, five children, and the man's sister (eight in all), who are Protestants, and regular in their attendance upon all our religious services. They fill two of our pews, are well dressed, and apparently deeply pious.

Our deacon, Bro. Read, a colored man, can talk their language. He tells me that the Mexican man says, "We can not understand your language, but we feel the good spirit in our hearts." I visited this family a few days ago, took with me an interpreter, and had an interesting interview with them. They read the Bible and Testament a great deal. They expressed great gratitude for my visit.

In parting, each member of the family comes forward; beginning with the

father, they shake hands, the father presenting the children.

Their manner of shaking hands, I understand, is peculiar to the Protestants among the Mexicans. They put out both hands, and take the departing friend's hand between theirs, press it, look right in his face, and say "Adios."

RELIGIOUS INSTRUCTION OF THE COLORED PEOPLE.

Since coming to this place, I have been more than ever impressed with the importance of having educated men as religious teachers for the colored people of the South. Here I find the Congregational Church under the pastoral charge of the Rev. Mr. Rowe, formerly of Michigan, worshiping in the most beautiful church edifice in the city, its members well dressed, orderly, and intelligent. I have rarely visited a church where the services were more interesting. Mr. Rowe has spent years of earnest devotion to the interests of his people, and stands deservedly high in their affections.

In contrast with this well organized and well trained church, there is one not far distant, led by a colored pastor, perhaps a good man at heart, but entirely illiterate, and wholly incapable of instructing the people. Much of the religious exercises of this church would remind one of anything, rather than of the services of a Christian sanctuary. The people, as might be expected from their former condition, are remarkably superstitious; and, it is to be feared that under the lead of the uneducated, they will retrograde rather than improve.

The condition of Mr. Rowe's church, however, proves, beyond a doubt, that the colored people are susceptible of a high state of improvement, and should secure to them the continued interest of our benevolent institutions, North and South.

W. B. L.

Corpus Christi, Texas.

Sept. 17th, 1872.

WORK FOR THE FREEDMEN

For the American Missionary.

The Tallmadge ladies are still working for Talladega College. They think the health and comfort of the students require that there should be a strip of carpet by each bed. Although last Friday afternoon there was the severest rain I have known since coming here, a large room was filled, leaving scarcely a passage through the center. Enough rugs for five rooms were cut. It is proposed to have each strip woven two or two and a quarter yards long. One lady said she thought the society could make a hundred yards of carpet. Mrs. H—— offered her house for the meeting, but the neighbors overruled, saying they wanted the meeting at their houses in turn. They did so much last summer for us, and the farmer's wives have so much hard work, I felt a little anxious about the result of the first meeting; but when they took hold of the matter in such a way that *enthusiasm* scarcely expresses it, I was ready to conclude that there was no neighborhood like this. It is inspiring to have people, a thousand miles from the field, work with a zeal according to knowledge.

The children are begging to have their Freedmen's Aid Society, to sew carpeting for Talladega. Their summer school is still in session, but they are quite willing to take Saturday afternoon to work for our school. I had scarcely gotten home before one and another had given me cherry syrup, scissors, dusters, and castile soap enough for a section of years for the sick room, and tiny sugar bowl for individual use for the sick, etc.

Two weeks ago, thermometer in the nineties, one lady over sixty-two years of age, and with badly burned foot, started to walk three miles for the Aid Society, (was fortunately in time to ride with me). She had already brought, so

far, a valise, holding, I should think, fifty-five pounds of rags. As I went in to the Society, before I could take my hat off, one old lady, placing a bill in my hand, said: "I haven't any rags, and thought you might need some money." Mrs. S. was not able to be present that day, and so sent me a dollar to buy warp with.

If one wants the meeting at her house, she has to speak for it five weeks ahead. The ladies are just beginning to take in the idea that there is a "Home" at Taladega.

CHILDREN'S DEPARTMENT.

A TRUE STORY.

From the Child at Home.

IN THE CHILD AT HOME for June, we had a picture of a light-house. The following story will be interesting to all, but to those who read what Mr. Rand wrote, it will be especially so. It shows how much good a little girl may do, and also how God answers prayer.

Little Mary and her father lived in the light-house, and took care to have the lamps burn brightly every night. One afternoon the father trimmed the lamps, and went on shore. He told Mary not to be afraid, for he would soon return. But there were some rough-looking men behind a rock, who were watching Mary's father, and seemed glad as they saw him go to the land. Who were they?

These men were wreckers. They waited about the coast, and if a vessel was driven by a storm on the rocks, they rushed down—not to help the poor sailors—but to rob and ill-treat them, and to plunder the ship.

The wicked men knew that there was only a little girl left in the light-house; and they had a plan to keep her father on the shore all night. Some ships filled with rich goods, were expected to pass before the morning; and they thought, that should the lamps in the light-house not be lit, these vessels would run upon the rocks and be wrecked, and then the goods would be their spoil.

Mary's father had filled his basket with bread and other things, and had prepared to return; for it would soon be time to light the lamps. As he drew nigh the road leading to the causeway, the wreckers rushed from their hiding-place, and threw him on the ground. They quickly bound his hands and feet with ropes, and carried him into a shed, there to lie till morning. They left him to the charge of two men, while they ran back to the shore.

"O, my sweet little Mary! what will you do?" cried the father, as he lay in the shed; "there will be no one to light the lamps: ships may be wrecked, and hundreds of sailors may be lost!"

Mary looked out from a narrow window in the light-house towards the shore, thinking it was time for her father to come back. The clock in the little room had struck six; and she knew that the waters would soon rise up to the causeway.

An hour passed; the clock struck seven, and Mary still looked towards the beach; but no father was to be seen. By the time it was eight, the tide was nearly over the pathway, only bits of rocks here and there were above the waters, and they too were soon covered over. "O, father, make hastel!" cried Mary aloud, as though her father could hear her. But the only answer was the noise of the waters, as they rose higher and higher, and the roar of the wind, as it gave notice of the coming storm.

Now Mary sat down and wept. Surely there would be no lights that night, and many a vessel would be cast ashore.

While Mary wept, she thought of what her dear mother used to say, that we should look to Jesus in every time of need. And in a corner of the room, she knelt and prayed for help: "O Lord, show me what to do, and bless my dear father, and bring him home safe."

The water was now some feet above the causeway.

The sun had set for more than an hour. As the moon rose in the sky, black storm-clouds soon covered her from sight, and then not a star was seen. The wreckers walked along the shore, looking for some ship to strike on the coast. These men hoped that the sailors, not seeing the

lights, would think that they were not near the coast, and that the ship would be dashed on the rocks.

Just at that moment the thought came into Mary's mind that she would try to light the lamps. But what could a little girl do? The lamps were far above her reach. She, however, got a few matches, and made a light. The next thing was to carry a set of steps to the spot, and attempt to reach the lamps. But after much labor, she found they were still above her head. A small table was next brought from below, and Mary put the steps upon it, and mounted to the top with hope and joy, for now she was almost sure that she could light the lamps. But no; though she stood on tiptoe, they were even yet a little higher than she could reach. "If I had a stick," she said, "I would tie a match to it, and then I could set light to the wicks." Yet no stick, nor anything of the kind, was to be found.

The storm now became quite fearful. The sailors looked along the coast for the lights. Where could they be? Had they brought their ships in a wrong direction? They were at a loss to tell and knew not which way to steer.

All this time Mary's father was praying in the shed, that God would take care of his child in the dark and lonely light-house.

Poor Mary was about to sit down again, and weep, when she thought of the large old Bible in the room below. But how could she tread on that book? It was God's Holy Word, which her mother loved so much to read. "Yet it was to save life," said she; "and if mother were here, would she not allow me to take it?" Mary did not scorn her mother's Bible: its very covers were precious in her sight.

In a minute the large book was brought and placed under the steps, and up she got again. Yes; she was just high enough: then she touched one wick, and another, and another, till the rays of the lamps shone brightly far over the dark waters.

The father saw the light as he lay in the shed, and thanked God who had sent help, though he knew not how, in the hour of danger. The sailors beheld the light, and steered their ships away from the rocks, and were safe. And the wreckers, too, saw the light, and were full of rage that their cruel plot had wholly failed.

All that stormy night, the lamps cast their rays over the foaming sea; and when the morning came, the wreckers let the father loose from the shed. The water was again down from the causeway, and he was soon in the light-house, there to learn from his little girl the way in which God had helped her in the hour of her trial. Brave little Mary!

BOOK NOTICES,

BIBLE WORK IN BIBLE LANDS; or, Events in the History of the Syria Mission, by the Rev. Isaac Bird: Phila. Presb. Brd. of Publication.

The Presbyterian Board has made a valuable contribution to the history of modern Christianity, in thus gathering together these records of the early history of missions in Syria and Palestine; and it is cause for thanksgiving that Mr. Bird, who followed Pliny Fisk and Levi Parsons to the land of the Bible, has been spared to compile these records.

This book is pretty fully illustrated with cuts, which we cannot but regard as not equal to the character of the work. But the selections of incidents, narratives and descriptions, are very valuable, and must increase the knowledge of Bible lands, and the interest felt in Eastern missions.

IMMORTALITY OF THE SOUL, and Destiny of the Wicked: by Rev. N. L. Rice, D. D., President of Westminster College. Presb. Brd. of Publication, Phila.

This short treatise was prepared at the earnest request of the Board of Publication. Dr. Rice is a somewhat noted polemic, and has been able to put the general arguments for the immortality of the soul, in a striking and convincing light. On the sometimes disputed point of the conscious existence of the soul between death and the resurrection, he is very decided, and regards the attempt to disprove it, as an effort to wrest from the believer a portion of his glorious hope.

THROUGH THE WILDERNESS: by Mary E. Willard. Presb. Brd. of Publication, Phila.

The design of this story is to show, as is stated on the fly-leaf, that "Through the wilderness of sorrow and trouble lies the way to the Canaan of love, peace, joy and eternal rest."

The story is well told, and the moral is certainly excellent.

RECEIPTS

FOR SEPTEMBER, 1872.

MAINE, \$468 44.

Bangor. Miss NINA M. FOSTER, for <i>Hall</i>	
<i>Tougaloo Inst. and bal. to const. herself</i>	
<i>L. M.</i>	10 00
Blue Hill. Mrs. A. P. Johnson and Miss	
M. E. Johnson \$5. ea.....	10 00
Brunswick. Mrs. E. L. Patten for <i>Hall</i>	
<i>Tougaloo Inst.</i>	5 00
Buxton. First Cong. Ch.....	5 00
East Madison. Cong. Ch.....	12 40
Farmington. "A Friend".....	15 45
Freeport. ESTATE of S. J. Nason.....	30 00
Gorham. "A Reader of the A. M." \$5., In-	
dividuals \$4.85.....	9 85

Hallowell. "A Friend" \$10., Rev. G. W. Barber \$10.	20 00	Concord. Second Cong. Ch.	18 01
Kennebunkport. "A Friend"	1 00	Conway. Cong. Ch.	65 02
North Bridgeton. Cong. Ch.	4 00	Danvers. Coll. for <i>Fisk U.</i>	36 00
Oak Hill. "A Friend"	10 00	Dover. Cong. Ch.	11 25
Portland. Cong. Ch. \$100.25 to const. Rev. MOSELEY H. WILLIAMS, CHARLES S. D. GRIFFIN and EDWARD GOULD L. M.'s		East Boston. Maverick Ch. for <i>Pupil Atlanta U.</i>	50 00
Williston Chapel \$6.	106 25	East Somerville. Franklin St. Ch.	102 28
Skowhegan. "A Friend"	2 00	Feeding Hills. Cong. Ch.	6 87
South Berwick. Cong. Ch.	41 37	Fitchburg. Coll. for <i>Fisk U.</i>	102 00
South Freeport. Cong. Ch. to const. Rev. H. L. SLEY	53 54	Florence. "A Friend," Cutlery, val. \$12., for <i>Tougaloo Inst.</i>	
Windham. Rev. L. Wiswell	5 00	Great Barrington. J. J.	25
Yarmouth. First Cong. Ch.	126 58	Groton. Hall b. of C.	
		Harwich Port. Pilgrim Ch. to const. Rev. DAVID LOTHROP, L. M.	43 25
		Holden. John B. Moore	5 00

NEW HAMPSHIRE, \$601.70.

Bennington. Cong. Ch.	20 00
Candia. John Fitts	5 00
East Jaffrey. Miss Eliza A. Parker	20 00
East Sullivan. Rufus Mason	5 00
Fitzwilliam. Ebenezer Potter	10 00
Goffstown. Cong. Ch.	1 00
Keene. Dea. Elisha Rand	5 00
Mason. Cong. Ch.	8 00
Meriden. Cong. Ch.	23 70
New Ipswich. A. N. Townsend \$2., Mrs. S. T. \$1., Mrs. N. F. D. \$1.	4 00
Troy. ESTATE of Joseph Jones, by Edwin Buttrick and W. R. Hurlburt, Ex's.	500 00

VERMONT, \$730.66.

Chester. J. N. Moore, M. D.	23 00
Cambridge. Mrs. Hezekiah Howe \$20, Madison Safford \$10, Mrs. Madison Safford and Mrs. Mary Waterhouse \$5 ea, Jesse Mudgett \$3, John M. Safford, Mrs. Benj. Bassett, and Samuel M. Safford \$2 ea, Mrs. C. L. F. \$1.	50 00
Dover. E. H.	50
Middlebury. Cong. Ch. for <i>Fisk U.</i>	56 00
Montpelier. Coll. Bethany Ch. \$69., Zenas Wood \$40., J. Poland \$5.	114 00
Norwich. Cong. Ch.	31 89
Pawlet. Dan. Blakeley, deceased, by Mrs. B.	5 00
Ripton. Cong. Ch.	16 00
Roxbury. Cong. Ch.	12 00
Saint Johnsbury. North Cong. Ch. \$67 26, North Cong. Sab. Sch. \$35.66.	102 32
Springfield. "C. H." of Cong. Ch.	5 00
Stowe. Cong. Ch.	50 00
Townshend. Mrs. M. B. Burnap to const. ELIZA H. BURNAP, L. M.	50 00
Waitsfield. Mrs. S. W.	25
Wells River. Cong. Ch. to const. Miss JENNIE L. CARPENTER and CURTIS A. SQUARES, L. M.'s.	70 00
West Westminster. Cong. Ch.	12 70
Woodstock Cong. Ch. for a <i>Pupil Atlanta U.</i> \$50.,—C. M. Baxter for room <i>Fisk U.</i> \$50.—First Cong. Ch. \$35.	135 00

MASSACHUSETTS, \$7,424.25.

Abington. Mrs. Mehitabel McKenney, deceased.	100 00
Amesbury and Salisbury Village. Cong. Ch.	8 50
Ashby. C. F. Haywood, b. of C.	
Belchertown. Mrs. R. W. Walker	5 00
Berkley. Dea. Isaac Babbitt	5 00
Bernardston. Cong. Sab. Sch.	17 24
Beverly. Dane St. Cong. Sab. Sch. for Teacher	50 00
Boston. "A Friend" \$570.01, Second Dorchester Ch. \$325., Dorchester Village Cong. Sab. Sch. \$35.17.	930 18
Bradford. Mrs. Sarah C. Boyd for <i>Atlanta U.</i>	30 00
Buckland. Mrs. E. M.	1 00
Canton. Cong. Ch.	41 00
Carlisle. Rev. Moses Patten and wife	10 00
Charlton. Mrs. Clarissa W. Case	5 00
Chicopee. Second Cong. Ch.	38 09
Coleraine. Cong. Ch.	15 00

Concord. Second Cong. Ch.	18 01
Conway. Cong. Ch.	65 02
Danvers. Coll. for <i>Fisk U.</i>	36 00
Dover. Cong. Ch.	11 25
East Boston. Maverick Ch. for <i>Pupil Atlanta U.</i>	50 00
East Somerville. Franklin St. Ch.	102 28
Feeding Hills. Cong. Ch.	6 87
Fitchburg. Coll. for <i>Fisk U.</i>	102 00
Florence. "A Friend," Cutlery, val. \$12., for <i>Tougaloo Inst.</i>	
Great Barrington. J. J.	25
Groton. Hall b. of C.	
Harwich Port. Pilgrim Ch. to const. Rev. DAVID LOTHROP, L. M.	43 25
Holden. John B. Moore	5 00
Hyde Park. First Cong. Ch. \$31., Sarah M. Grimke, b. of C.	31 00
Lancaster. Evan. Cong. Ch.	98 92
Lee. E. E. D.	1 00
Long Meadow. Gent's Benev. Ass'n	36 25
Marlborough. Coll. for <i>Fisk U.</i>	83 33
Medford. Mystic Cong. Ch. to const. Rev. SOLON COBB, CHARLES E. GLEASON, NATHAN RICHARDS and CHARLES HATHAWAY, L. M.'s.	274 25
Millbury. First Cong. Ch.	33 42
Mittineague. Cong. Ch.	17 37
Monson. R. Homer	5 00
Montague. Cong. Ch.	40 70
New Bedford. Trinitarian Cong. Ch.	34 00
New Braintree. H. L. P.	50
Northampton. Mrs. L. S. Sanderson for <i>Pupils Atlanta U.</i>	25 00
North Brookfield. Union Cong. Ch.	219 20
Northfield. Cong. Ch.	14 86
North Hadley. Cong. Ch.	43 00
Orange. Central Cong. Ch.	10 20
Oxford. First Cong. Ch.	127 20
Peru. Cong. Sab. Sch.	16 08
Petersham. Orthodox Cong. Ch.	15 00
Pittsfield. Rev. S. H.	50
Reading. Coll. for <i>Fisk U.</i>	113 00
Salem. South Cong. Sab. Sch.	42 39
Shelburne. Mrs. R. M. F.	1 00
Shutesbury. Mrs. B. Winter	5 00
South Amherst. Cong. Ch.	80 00
South Dartmouth. Mrs. Mercy P. Staples	6 50
South Deerfield. Cong. Ch.	18 34
South Dennis. "A Widow"	2 00
South Hadley Falls. First Cong. Ch.	60 00
Springfield. South Ch. \$50.,—Olivet Ch. \$54.46 to const. GILES WOODWORTH and Mrs. CORDELLA ANNIS L. M.'s.	104 46
South Weymouth. Second Cong. Ch. to const. ALLEN VINING and ISRAEL FEARING, L. M.'s.	49 00
Sturbridge. Collected by Melville Haynes	40 15
Sunderland. Cong. Ch. \$179.10, Cong. Sab. Sch. \$12.	191 10
Taunton. Winslow Ch.	41 00
Upton. Cong. Ch. \$5., Ellen M. Gore \$5.	10 00
Ware. H. M. Corey, b. of C.	1 00
Waltham. N. S.	17 00
Warwick. Cong. Ch.	55 00
Westborough. Cong. Sab. Sch.	124 35
West Newton. Cong. Ch.	1 00
West Springfield. Mrs. J. D. E.	200 00
Woburn. Cong. Ch.	
Worcester. ESTATE of I. Washburn \$3,312, by P. C. Bacon, adm., Union Ch. \$119.24, Plymouth Cong. Ch. \$55.	3486 24
— Mrs. Wright for <i>Plymouth Chapel, Montgomery, Ala.</i>	2 00
— "Friends," Bedding val. \$30. for <i>Tougaloo Inst.</i>	
— B. of C.	

RHODE ISLAND, \$5.

Barrington. Miss E. M. Horton	3 00
Providence. Pierpont M. Edwards	2 00

CONNECTICUT, \$3,455.07.

Bridgeport. Henry Jones for <i>Straight U.</i>	20 00
Bristol. Cong. Ch.	74 01
Colebrook. Mrs. J. C. Stillman	5 00

Cromwell. John Stevens and Mrs. Sarah E. Gilmore \$20 ea., for <i>Straight U.</i>	40 00
Danbury. Edwin Blackman.....	2 00
East Hampton. E. C. B.....	50
East Lyme. Cong. Ch.....	6 00
East Windsor. First Cong. Ch. bal. to const. H. W. ALLEN, JR., L. M.....	25 00
Farmington. Henry D. Hawley for <i>Theo. Dept. Straight U.</i>	300 00
Guilford. Mrs. L. M. Canfield.....	5 00
Hartford. Hon. David Clark \$200. for <i>Atlanta U.</i> —ESTATE Miss Anna Olcott, by Nathan Colton. Adm., \$100., Park Cong. Ch. \$50., L. M. H. 50c., Mrs. Willis Thrall \$10., A. Work \$2.....	362 50
Higginum. Selden Gladwin.....	20 00
Middlebury. Cong. Ch.....	18 31
Milford. Plymouth Cong. Ch.....	139 00
New Haven. E. Atwater.....	50 00
New Milford. Isaac Hine.....	10 00
Norwich. Charles B. Baldwin and Jabez B. Baldwin \$5. ea.....	10 00
Prospect. David M. Hotchkiss (\$10. of which for <i>Berea C.</i>).....	60 00
Plantsville. Cong. Sab. Sch. for <i>Pupils Atlanta U.</i>	44 80
Plainville. "A Friend" \$10.—Mrs. Charles Lewis \$5. for <i>Tougaloo Inst.</i>	15 00
Sherman. "A Friend".....	2000 00
South Britain. P. B. Averill.....	10 00
Torrington. Cong. Ch. for <i>Wilmington, N. C.</i>	50 00
Wallingford. Cong. Ch.....	54 10
Washington. Cong. Sab. Sch. for <i>Monticello, Fla.</i>	10 60
Westbrook. Cong. Ch. (\$30. of which to const. MARY E. PAGE L. M.).....	60 55
West Haven. Cong. Ch.....	39 20
West Meriden. E. K. Breckenridge \$5, Mrs. S. P. \$1.....	6 00
West Willington. Mrs. Mary B. Holt \$5, Mrs. J. Harbison \$2, Mrs. E. B. M. \$1.....	8 00
Woodbury. North Cong. Ch.....	18 50

NEW YORK, \$6,676.71.

Adams. Elijah Rodgers \$2.50, 3 individuals \$1. ea., P. D. S. 50c., by S. W. S. Alexander. Dea. H. H. Crozman.....	6 00
Albany. Cong. Ch. for <i>Fisk U.</i>	172 97
Angelica. Col. A. Brown and A. Chamberlain \$5 ea., "A Friend" \$2, Charlie Brown, papers val \$2. for <i>Tougaloo Inst.</i>	12 00
Antwerp. Mrs. L. H. B., by Miss S.....	1 00
Arcade. Lyman Parker \$15. R. W. Lyman \$3, bal. to const. DEA. P. H. PARKER L. M.....	18 00
Ballston Spa. "A Friend".....	5000 00
Binghamton. Mrs. F. Mather.....	10 00
Brooklyn. E. D. H. H. Post.....	10 00
Buffalo. O. J. Buttolph \$5, Mrs. A. Buttolph \$1.....	6 00
Cazenovia. Mrs. M. F. Bordwell \$2, E. L. P. \$1, by Miss S.....	3 00
Carthage. O. F. S., by Miss S.....	1 00
Evans Mills. Presb. Ch., by Miss S.....	6 47
Fulton. Mrs. G. M. Case, Alanson Loomis and Rev. Ira Bristol \$10 ea., L. E. Loomis \$5, D. W. Gardner, Isaac S. Clark and Almon Bristol \$2 ea., Mrs. G. S. \$1. (\$10. of which bal. to const. ALMON BRISTOL L. M.).....	45 00
Goshen. Miss F. E. Crane.....	2 00
Gouverneur. Eli Mix \$10.42, Mr. and Mrs. Milo Shattuck \$5. ea., Emery Eager, Dr. S. Parmerly and Mrs. H. D. Smith \$5. ea., Myron Cushman \$2, 4 individuals \$1. ea., Others \$1.58.....	43 09
Granby Center. ESTATE of Freeman Hancock, by T. E. Hancock \$30, E. E. Bristol \$5.....	35 00
Hamilton. Mrs. C. Hall and O. S. Campbell \$5. ea.....	10 00
Harlem. Edgar Ketchum \$50. for <i>Oley Scholarship Howard U.</i> —Cong. Ch. \$5.16. Ithaca. B. S. Halsey for <i>Fisk U.</i>	55 16
Jamestown. "S. M.".....	15 55
— "A Friend".....	30 65

Mexico. A. Wheeler \$5, E. Wheeler, G. H. French and R. G. Downing \$2. ea., 7 individuals \$1 ea., Miss E. B. 45c., by S. W. S.....	18 45
Nassau. Smith Griffith.....	5 09
New York. Hon. Wm. E. Dodge for <i>Atlanta U.</i> \$150—ESTATE Charlotte Woolsey \$119.50—"A Friend" \$50. for a <i>Teacher</i> .—Church of the Puritans \$30. Mrs. J. L. Tappen \$10. American Bible Soc. grant of Bibles and Testaments val. \$1,250.40.....	359 50
Oswego. "A Lady Friend".....	25 00
Peterborough. Hon. Gerrit Smith for a <i>Pupil Talladega C.</i>	50 00
Philadelphia. D. H. Scofield \$2., Others \$3.50, by Miss S.....	5 50
Port Leyden. Mrs. A. K. Merwin.....	5 00
Poughkeepsie. Mrs. M. J. Meyers \$35.—First Ref. Ch. for <i>Atlanta U.</i> \$25.50.....	60 50
Prattsburgh. "H. A. & R. W. H.".....	10 00
Pulaski. Mrs. Martha Dodge \$2., 9 Individuals \$1 ea., Others \$9, by S. W. S.....	14 00
Red Creek. Mrs. A. K.....	50
Rochester. Plymouth Sab. Sch. \$30, Mt. Hope Sab. Sch. \$6.40 for <i>Atlanta U.</i>	36 40
Rodman. Cash, by S. W. S.....	50
Rome. John B. Jervis.....	20 00
Rutland. Wm. Parkinson.....	10 00
Schenectady. Mrs. A. W.....	50
Silver Creek. W. Chapin \$50, Mrs. H. \$1, Others \$1.....	52 00
Sweden. Presb. Ch.....	15 00
Syracuse. Dr. A. Smith.....	5 00
Union Springs. Mrs. Mary H. Thomas for <i>Woodbridge N. C.</i>	100 00
Unionville. Isaac Swift.....	3 00
Vermont. Mrs. M. A. G. Sears.....	123 36
Verona. Mrs. Doshia Hills, deceased, by Rev. D. I. Biggar.....	10 00
Walton. First Cong. Sab. Sch.....	130 95
Watkins. Three Individuals \$1. ea., L. H. 75c., by E. Diven.....	3 75
West Aurora. Cong. Ch.....	10 00
Wyoming. William Durfee.....	100 00

NEW JERSEY, \$601.30.

East Orange. Grove St. Cong. Ch. \$49.50, to const. Mrs. HARRIET POLLARD, L.M., Robt. D. Weeks \$5.....	54 50
Montclair. First Cong. Ch. (of which Samuel Holmes \$100. to const. DAVID G. HOLMES, MARY G. HOLMES and GEO. D. HOLMES, L. M's).....	500 00
New Brunswick. I. P. Langdon \$10, Mrs. S. L. Chester \$5.....	15 00
Orange. Sab. Sch. for <i>Atlanta U.</i>	11 80
Trenton. George S. Grosvenor \$15, Mrs. E. C. Parmenter \$5.....	20 00

PENNSYLVANIA, \$338.

Cambridgeborough. Mrs. J. R. \$1., Dea. S. R. 50c.....	1 50
Clark. R. McC.....	1 00
Girard. ESTATE of Richard Barnett by James McClelland, Ex.....	300 00
Lawsville Centre. Mrs. Charlotte Fish \$2, G. S. \$1.....	3 00
Lynn. S. W. S.....	50
Mt. Pleasant. J. F. Stoner.....	5 00
New Brighton. Samuel Brierly.....	5 00
Philadelphia. "Miss G." for <i>Chinese</i>	10 00
Prompton. Sab. Sch. b. of Books, D. C. 50c.....	50
Prosperity. R. C.....	50
Springfield. Dr. T. W.....	1 00
West Alexander.....	10 00

DISTRICT OF COLUMBIA.

Washington. D. W. Bartlett \$60. to const. PHILIP SOLDEN BARTLETT and JULIA MAY BARTLETT, L. M's.....	60 00
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NORTH CAROLINA.

Dudley. Public Sch. Fund \$76., Church \$7. Other Sources \$16.15.....	99 15
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SOUTH CAROLINA.

Charleston. Avery Inst. 4 00

GEORGIA, \$401.55.

Atlanta. Atlanta U. \$152.05, Sale of land
\$139.50 291 55
Macon. Cong. Ch. 80 00
Savannah. Cong. Ch. for an Organ. 30 00

ALABAMA, \$659.45.

Marion. Sale of land \$16.50, Other Sources
95c. 17 45
Montgomery. Normal Sch. Fund \$496.57—
Edwin Beecher \$50, By Miss S. Wright
\$26, J. P. Stow & Co. \$25, Alice Pratt
\$6, S. D. Seelye, G. L. Werth and Mayor
H. E. Faber \$5. ea., Clarinda Wilkins
\$3.43, for Plymouth Chapel. 622 00
— J. De F. Richards for Plymouth
Chapel, Montgomery, Ala. 10 00
— J. D. Sibley for Plymouth Chapel
Montgomery, Ala. 10 00

LOUISIANA.

New Iberia. Saint Paul Cong. Ch. 3 65

MISSISSIPPI, \$44.50.

Columbus. Freedmen. 9 00
Raymond. Pub. Sch. Fund \$24. Freedmen
\$11.50. 35 50

OHIO, \$443.32.

Beloit. John Thompson. 10 00
Belpre. Cong. Ch. 17 95
Berlin Heights. N. D. Brooks to const.
herself L. M. 30 00
Braceville. S. P. Ingraham. 5 00
Cardington. W. C. Nichols. 5 00
Cincinnati. First Orthodox Cong. Ch.
\$81.23, William Sumner \$50., Richard
Pullan \$25. — Rent \$25. for Berea C. —
Robert Hall \$2. 178 23
Cleveland. S. E. Ingersoll. 27 56
College Hill. ESTATE of Dr. M. C. Wil-
liams for Mendi M. 30 00
East Cleveland. Ladies, b. of C. val. \$69.
Four Corners. First Cong. Ch. 2 70
Geneva. Mrs. Laurel Smith. 2 00
Mecca. Cong. Ch. 9 00
Medina. N. B. Northrop. 10 00
Newark. Welch Cong. Ch. \$12.13, Thomas
D. Jones \$10, Mrs. J. C. Wheaton \$5. 27 13
Oberlin. First Cong. Ch. \$6, Unity Ch.
\$3.50. 9 50
Randolph. Cong. Ch. 17 30
Senecaville. Rev. E. T. 50
Sheffield. Cong. Ch. 28 95
South Ridge. Mrs. U. H. 50
Sullivan. A. Marsh. 2 00
Sylvania. ESTATE of Dr. A. Miner. 30 00

INDIANA, \$10.

Madison. G. W. Southwick. 5 00
South Bend. R. Burroughs. 5 00

ILLINOIS, \$1,024.69.

Alton. ESTATE of C. W. Hunter, by C. A.
Caldwell. 368 38
Aurora. New England Ch. 13 20
Chesterfield. Cong. Ch. (ad'l). 10 10
Chicago. First Cong. Ch. \$264.86, Na-
thaniel Norton \$100. 364 86
Crystal Lake. C. F. Dike for a Teacher
and to const. DEA. S. F. FOSTER, DEA.
J. W. SALISBURY and DEA. R. G. BENTON
L. M's. 100 00
Dixon. C. A. Davis. 5 00
Knoxville. Wm. H. Holcomb. 2 00
Lyndon. Daniel F. Millikan. 5 00
Quincy. R. A. Wygant for Freedmen and
Chinese. 5 00

Rockford. "Mrs. J. L. P." (thank offer-
ing) for Teachers. 10 00
Sparta. James Hood. 10 40
Tiskelwa. H. N. Morris. 5 00
Princeton. Cong. Ch. (of which \$6.80 from
Sab. Sch. and \$15. from "R. B. H.") 92 85
Providence. Cong. Ch. 33 00

MICHIGAN, \$320.21.

Adrian. A. J. Hood \$5. for Home and \$5.
for Foreign M. 10 00
Alpena. Cong. Ch. 85 34
Detroit. Refugee Home Soc. \$25 Rev. C.
C. Foote \$5.,—Cong. Sab. Sch. for At-
lanta U. \$25. 55 00
Dryden. Lydia A. Jackman. 2 00
Flint. Cong. Ch. 42 00
Galesburg. Cong. Sab. Sch. \$7.22, Rev. W.
F. Day \$2.78. 10 00
Kalamazoo. J. W. S. 25c., Mrs. H. B. 25c. 50
Lawton. "A Friend" 3 00
Litchfield. Wm. Savage \$10, James Gil-
bert \$5. 15 00
Marshall. "Friends" Canned and Dried
Fruit for Tougaloo Inst. val. \$30. 6 00
Mendon. R. D. Nichols. 6 00
Olivet. H. C. Barnes \$30. (thank offering)
for Theo. Dept. Straight U. and bal. to
const. Mrs. JOSEPHINE BARNES L. M.,—
Miss. Soc. of Y. M. C. A. \$10. 30 00
Rockford. Rev. I. Barker \$1.50, G. H. 50c. 2 00
Union City. Cong. Ch. (ad'l) for Tougaloo. 44 37
Victor. Dea. Henry Post. 5 00
White Lake. Robert Garner. 10 00

WISCONSIN, \$524.77.

Beloit. First Cong. Ch. (ad'l). 30 00
Fort Atkinson. Cong. Ch. 19 20
Green Bay. First Presb. Ch. to const. W.
A. BRANDENSTEN, THOMAS BENNETT,
NATHAN GOODELL and CEYLON NORTH
L. M's. 120 75
Madison. First Cong. Ch. 44 32
Watertown. H. W. Bingham. 5 00
Windsor. Cong. Ch. (ad'l). 5 50
— "A Friend," by Mrs. J. Porter. 300 00

IOWA, \$154.81.

Burlington. First Cong. Ch. \$64.18, Mrs.
Joseph Everall \$5. 69 18
Charles City. Cong. Ch. to const. C. A. Slo-
cum, L. M. 40 00
Keokuk. "Signature," 20 00
Le Grand. L. M. Craig. 5 00
Monticello. Cong. Ch. 7 00
Ottumwa. Cong. Ch. 8 35
Pacifica City. E. B. 25
Polk City. Cong. Ch. 5 03

MINNESOTA, \$22.16.

Lake City. Joseph Pike. 2 50
Minneapolis. Plymouth Cong. Ch. 9 06
Wabasha. C. D. 1 00
Waseca. First Cong. Ch. 9 60

CALIFORNIA, \$37.75.

Sacramento. Sing Lu. 2 00
San Francisco. Mrs. L. E. Thayer \$30,
Chinese \$3.75. 33 75
Pachin. Rev. J. R. Wright. 2 00

WEST INDIES.

Jamaica. Mission Churches. Rev. C. B. Ven-
ning \$67, Rev. J. Thompson \$47.50, Rev.
S. B. Wilson \$25.50. 140 00

ENGLAND.

London. Camden Town. Mrs. S. D. 1 00

Total, \$24,212.14

WM. E. WHITING,

Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.
2. CLOTHING, of all kinds, for the suffering Freedmen.
3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.
4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed to *your post-office*.
2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes*.
3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CHICAGO, C. H. Howard, 204 West Madison St.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.